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along with the introductory chapter. The impetus thus gained will be likely to carry them through the book.

When may we hope to have a treatment of Colloquial American English equally authoritative and delightful?

WILLIAM E. MEAD

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Gudmund Schütte: *OFFERPLADSER I OVERLEVERING OG STEDMINDER*. Studier fra Sprog og Oldtidsforskning no. 112. V. Pios Boghandel, Kjöbenhavn, 1918.

The object of the author has been, through a comparative study of historical, archeological, and legendary sources, and of place names, to localize the sacrificial places of pagan Denmark and to suggest further problems for a systematic investigation of the centers of early worship thus established.

After a brief review of the earlier work in the same field, Mr. Schütte passes to a survey of Classical evidence concerning the large general sacrifices (*masseofringer*) in Central Europe. This section is little more than a summary of Worsaae: *Almindelige Bemaerkninger om Betydningen av vore store Mosefund fra den aeldre Jernalder*. Vidensk. Selsk. Forhandlinger 1867, p. 242 ff., referred to by the author. Mr. Schütte finds no references to Scandinavian customs, but cites such accounts of Gallic and Germanic rites as may throw light on the situation in Denmark.

The author next approaches the sacrifice of special works of art, either singly or in pairs. He cites the report of Strabo that the Cimbri, terrified by the landing of the Roman fleet in Jutland, A. D. 5, sent to Augustus their most sacred sacrificial bowl. This he considers a sacrifice to appease the angry gods. The emperor, a god even to the Romans, certainly would appear as such to the Cimbri. As a parallel he suggests the silver bowl of Gundestrup bog.¹

The instances hardly seem parallel. The first is an offering to buy off an hostile attack; the second is the deposit in a bog of the sacrificial object broken in such a way as to be of no further use. The custom of destroying sacrificial objects thus deposited is familiar; its significance is unknown. At all events the two cases, granted that they are parallel, would hardly justify Mr. Schütte's establishment of a localized sacrificial type, "det kimbriske kedeloffer" (i. e., the Cimbric Bowl offering).

In the same group, he places the "sun-chariot" of Trundholm Bog, the two Dejberg Waggon, the Langaa Waggon, and the two gold horns of Gallehus. In the first and last case

¹Sophus Müller: *Vor Oldtid*, p. 572.

the author's conclusion seems correct; in the second and third, however, he has failed to refute S. Müller's theory that the deposits have been made in connection with ordinary human burial.

In the next two sections the author discusses the large sacrificial deposits in the North from the period of the migrations. Historical references to the custom are all from the end of the pagan period,—Thietmar of Merseburg, Adam of Bremen, Ibn Fozlan; but archeology suggests an earlier origin. The author's most significant point in this section is his argument for the existence of common rites and rituals in Sealand, Jutland, Sweden, Norway, and Russia. The chief basis for the claim is the constantly recurring initial H in the names of objects and places of sacrifice. A comparison with the Celtic prevalence of initial C leads to the suggestion of borrowing from that source through Cimbric mediation. At times the point is stretched too far. F. ex. it is hard to accept an interpretation that finds in the legend of Eormenic's vengeance on Randver a veiled account of the sacrifice of the son together with his hawk and hound. Nevertheless the significance of the sacred H has been fairly certainly established.

That the large bog-deposits are of sacrificial origin has been suggested by several archeologists. Mr. Schütte's analysis strengthens this interpretation. An interesting bit of evidence is added if the interpretation of *Helgekviða Hjörvarpssonar* str. 8 is correct:

"Swords I know lying in Sigarsholm, fewer by four than five times ten."²

Mr. Schütte considers Sigar Odin in disguise and the passage evidence of a sacrificial deposit in honor of Odin. His further substantiation of the interpretation through the Sikling legends of Hagbart and Signe, whose death he considers an Odin sacrifice, is untenable.

In the sixth section, on folk tales of treasures deposited in lakes or bogs and their origin in pagan rites, the argument is harder to follow. The material is elusive and the author makes it prove too much.

Sections seven to eleven list the evidence of names for the localization of sacrificial places. A mass of interesting material is submitted, but the discussion is hard to follow because the author fails to state the period from which a given name is first known. Names like Soljerg or Hökebjerg f. ex. are of no value unless they are of early origin. However, the author's demonstration that names of possible sacred origin usually occur in groups strengthens his argument,—one name might

²Trans. quoted from B. Thorpe.

be a chance occurrence, but four or five hardly. In his analysis of the *Herred* names, he again proves too much. The conscious arrangement of *Herred* names with the "sacred initial H" according to a formula HXXHXHHXHX is impossible.³ The list of names⁴ seems to have been handled arbitrarily—some even to have been omitted.

In conclusion, though many of the separate contentions of the author cannot be accepted, the general mass of evidence is of value. The varied material from history, legend, and place names, all points in one direction; and Mr. Schütte's demand that the results be considered in the undertaking of further archeological investigations is more than justified.

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MARGARET FULLER. A psychological biography by Katharine Anthony. New York, Harcourt, Brace and Howe 1920. Pp. V, 213.

The purpose and method pursued in this welcome new biography of one of the most exceptional as well as often misrepresented American women is best described by the author in her preface to the book: "My purpose," she says, "has been to apply a new method to old matter. I have not tried to unearth fresh material or discovered unpublished evidence. The sources from which the facts are drawn are well-known volumes given in the bibliography at the end. But the following pages are less concerned with a chronology of facts than with the phases of a complex personality and a manifold life. It is an attempt to analyze the emotional values of an individual existence, the motivation of a career, the social transformation of a woman's energies. . . In short, Margaret was a modern woman who died in 1850. The legend she left cannot be truth. It was created mainly by unemancipated men; Chivalry and Puritanism combined to distort the picture. For this reason, her life demands a vindication from certain quarters which too long have failed her. *Feminisme oblige*. Her story needed to be told by someone who could sympathize with her struggles and affirm her ideals. Therefore, while striving for realism and impartiality, the following study does not pretend to avoid the warmth of the advocate."

That Miss Anthony tried to arrive at the realities of Margaret Fuller's personality and career chiefly by the means of modern psychological analysis assures her work from the

³ Cf. Steenstrup: Danm. Riges Hist. I, 453 for origin and naming of the *Herred*.

⁴ Evidently taken from *Kong Waldemars Jordebog*, though the author fails to state this.